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The Natural Frailty of
Princes Consider'd ;

IN A Discours, or

SERMON.

Preach'd ^{on Sunday} the 29th of March; 1702.

Upon the sad Occasion of the

Death of the late High and Mighty Prince

^{Henric} WILLIAM the Third,

King of ENGLAND, &c.

^{master} By JOHN PINGOTT.

^{an Anabaptist Preacher in Covent Garden}
The Second Edition.

PSALM 82. 6, 7. verses

I have said, Ye are Gods; and all of you are Children of the

most High: But ye shall die like Men. ^{and fall}
~~like one of the Princes.~~

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(2)



== To the Right Honourable ==

CHARLES *Mordaunt*

== Earl of Peterborough, &c. &c. &c. ==

MY LORD; ==

When I had determin'd to comply with the Request of my Auditors in publishing this hasty Composure, Gratitude oblig'd me to inscribe it to your Name: For tho the Sermon is not in a Dress fit to wait on your Lordship, yet knowing that Men of the greatest Penetration are of the most extensive Charity, I was encourag'd not to let slip the first Opportunity to make a publick Acknowledgment to your Lordship, how sensible I am of the Honour your Lordship hath done me, and my Friends on several Occasions; choosing rather to be censur'd for my Uncorrectness, than to fall under the Imputation of Ingratitude. ==

My Lord, I do not, in the following Discourse, attempt the History of the late King William the Third, but only glance on a few things, with much

iv The Epistle Dedicatory.

Simplicity, that aggravate the Nation's Loss: A
Loss! vast as our Hopes, and general as our Grief.
I am sure your Lordship's unshaken Loyalty, for
our late Sovereign of Glorious Memory, and your
known Zeal for the Protestant Religion and the Li-
berties of Europe, are so great, that they leave no
room to doubt of your candid Acceptance of the mean-
est Performances sincerely design'd to celebrate the
Memory of the best of Kings, and to improve this
sad Loss to God's Glory, and the Advancement of
Practical Religion. || = ¶ || = ¶ || = ¶

That your Lordship and your Noble Family, as they
are here the Patrons of Virtue, and Defenders of
Liberty, may hereafter shine in Regions of Bliss,
is the earnest Prayer of, || = ¶ || = ¶ || = ¶

|| = ¶ || = ¶ || = My Lord, || = ¶ || = ¶

|| = ¶ Your Lordship's very Humble || = ¶

|| = ¶ and Obliged Servant, || = ¶ || = ¶

John Piggott.

|| = ~~A~~ || = ~~A~~ || = A Discovers, or ~~A~~
S E R M O N

|| = ~~A~~ || = On the D E A T H of || = ~~A~~
~~A~~ King *WILLIAM*^{the} III.

Text. ~~A~~ P L A M. CXLVI. 3, 4. verses.

Put not your Trust in Princes, nor in the Son of
~~A~~ Man, in whom there is no Help. || = ~~A~~ || =
 His Breath goeth forth, he returneth to his Earth,
~~A~~ in that very day his Thoughts perish. || = ~~A~~

THE Angels never die, but are Immor-
 tal as the Souls of Men. Death cannot
 enter the Celestial Palace, tho it makes
 frequent Visits to the Courts of Princes.
 This lower World is the Place of its Reign, the upper
 Regions are free from its Tyranny. Here all that de-
 scend from the first *Adam*, however distinguished
 by Titles of Honour, cannot be exempted from the
 Stroke of Death. B They

They that are *Titular Gods*, lifted up above the rest of their Fellow Creatures, yet die like Men. *Psal. 82. 6, 7.* There is a vast distance betwixt a Prince and a Subject while living, but Death puts both upon a Level: *Job 21. 26.* They lie down alike in the Dust, and the Worms shall cover them. Death is that arbitrary Prince that overthrows all; *Zach. 1. 5.* Your Fathers, where are they? and the Prophets do they live for ever? They whom God hath honoured with the highest Dignity in the Church, have fallen by Death, as well as the Noble and Powerful Guardians of the State; the richest Princes, the greatest Heroes, the brightest Examples of Virtue, must die as well as other Men. Death is a Monarch, that not only empties Cottages, but unthrones Princes, and on a sudden changes a glittering Palace into a dark House of Mourning.

A sad Instance hereof we have lately seen in the surprizing and much lamented Death of that High and Mighty Prince *WILLIAM III.* King of Great Britain and Ireland. What use is proper to be made of so dark a Providence, the Words of the Text inform us.

Put not your Trust in Princes, nor in the Son of Man, in whom there is no Help. His Breath goeth forth, he returneth to his Earth, in that very day his Thoughts perish. In which Words we may observe,

First, A Dehortation, Put not your Trust in Princes, nor in the Son of Man.

Secondly, The Reason upon which 'tis founded, and that is, the utter Incapacity of Princes to help and save those that trust in them; which the Psalmist does amplify and demonstrate by two Things.

1st. From

1st. From their natural Frailty, they are subject to Death as well as other Men; *His Breath goeth forth, he returneth to his Earth.*

2^{ly}. From the immediate Consequence of this, as soon as ever he expires; *In that very Day his Thoughts perish.*

I shall (as God shall assist) discourse of these Things in their Order, and then make some Improvement suitable to this sad Solemnity, and that dark Providence we are now under.

¶ First, I am to consider the Dehortation, *Put not your Trust in Princes, nor in the Son of Man.* I shall sum up what I have to say to this general Head in the following Propositions.

1. Men are very apt to place too great Confidence in Crowned Heads; the Truth of this may be learned from the History of all Ages, and our own Experience concurs to confirm it. The Psalmist tells us, *That some trust in Chariots and some in Horses,* Psal. 20. 7. i. e. in the Strength and Power of their Governors. There is not any thing more common than for People to put a mighty confidence in a Prince, especially if his admirable Qualities have distinguished him from other Monarchs, if his Courage and Constancy have rendered him as successful in the Toils of War, as he has been deservedly famous for his Prudence and Piety in the Arts of Government.

We are apt to think, if Men of Power are on our side, *that our Mountain stands so strong it can never be moved;* and so flatter our selves with a long and unshaken Felicity, altho we see that the Fashion of this World is continually passing away, and its best and brightest Inhabitants daily taking leave of it. Now this springs from our Ignorance, and the

narrow Compass of our Thoughts, together with the Carnality of our present Constitution, which (as one expresses it) strongly inclines us to depend upon Princes, either for the obtaining what we desire, or the preventing what we fear. For we commonly view things in a false and deceiving Light, and from thence take an Estimate of their Sufficiency and Strength, not considering that if we make an Arm of Flesh the Object of our Trust, the end of such a Dependance will be our Confusion. Yet thus it was with us generally of late, till God convinced us by *terrible Things in Righteousness*, for he shook the Throne like Mount Sinai, and we were on a sudden enveloped with Clouds and thick Darkness.

2. Tho a Prince deserves never so well from the State he governs, yet he is not absolutely to be trusted in. Whoever hath an entire Dependance upon any Creature on Earth, exposes himself to the Curse of Heaven. *Thus saith the Lord, Cursed be the Man that trusteth in Man, and maketh Flesh his Arm, and whose Heart departeth from the Lord.* The Jewish Nation was often guilty of this Sin; I'll only mention an instance or two wherein God discovers his Displeasure against them for it. One is that of King Afa, *And at that time Hanani the Seer came to Afa King of Judah, and said unto him, Because thou hast relied on the King of Assyria, and not relied on the Lord thy God, therefore is the Host of the King of Assyria escaped out of thy hands.* Instead of trusting in God, he placed all his Confidence in the Strength and Power of his Confederates and Allies, which was a kind of renouncing God as an Object of Trust; and herein did his Heart wretchedly depart from the Lord. Again, how does God aggravate the Crime

2 Chron.
26. 7.

Crime of the *Israelites* for their trusting in *Egypt* ! *Isa. 31. 3.*
The Egyptians are Men and not Gods. So that, in short,
 to place an absolute Trust in Princes, is to alienate the
 Rights of the Godhead, 'tis to rob the Deity of its
 Glory, and to turn a Prince into a provoking Idol of
 Jealousy. God cannot admit of Rivals in his Throne,
 for *he will not give his Glory to another.*

3. 'Tis not the Design of the Royal Psalmist,
 when he cautions against putting of our Trust in
 Princes, to depreciate that Faith and Credit, that Ho-
 nour and Deference which is due to all good Kings
 from their own Subjects. The Psalmist himself was
 a great and a mighty Prince, and we cannot reasona-
 bly think, that he would recommend any disloyal
 Practices. What tho he tells us we must not trust in
 Princes, but rather advises to place our Confidence
 in Him, by whom Kings reign, as the best and sa-
 fest course? Yet, I say, this is not designed to lessen
 the Credit and Honour of Good Kings, 'tis not to
 render them contemptible in the Eyes of their Peo-
 ple, as unfit to be regarded in the Civil Affairs of
 Life, and in the Administrations of Government. The
 Psalmist cannot fairly be understood, as undervaluing
 Kingly Dignity, and representing Princes as useless
 Statues; but, as I intimated before, the Design of the
 Caution is to prevent such a Trust in them, as is ex-
 clusive of the Divine Providence.

A good Prince, as he is the special care of Hea-
 ven, so he is an extraordinary Blessing to a People;
 'tis said, *that because the Lord loved Israel for ever,* *1 Kings*
therefore made he thee King (speaking to Solomon) *to* *10. 9.*
do Judgment and Justice. The Honour that is due
 to a Rightful and Lawful Sovereign, involves in it all
 Duty and Allegiance, viz. the doing our utmost to
 sup-

support his Crown and Dignity, the putting the most candid Constructions upon his Actions, because a Prince may have Reasons for what he does which we are unacquainted with. The *Arcana Imperii* are a great way out of our sight, who are at a distance from the Throne; *Curse not the King, no not in thy Thought.*
 Eccl. 10. 20. *Thou shalt not curse the Gods, nor revile the Ruler of thy People.*
 Exod. 22. 28.

4. No pretence of Allegiance or Duty will justify our Trust in a Prince, whose visible Conduct declares his Defiance to Heaven, and whose Arts of Government are level'd against the Laws of God, and those of the Realm over which he presides. Magistracy is an Ordinance of God, and we are bound by Divine Revelation, not only to *fear God, but to honour the King*. But if a Prince once break his Coronation Oath, and invade the Liberties of his People, he is no longer a Prince but a Tyrant; for certainly the People have as just a Right to the legal Government of the Prince, as the Prince has to the legal Obedience of the People. ' And if our Monar-

*Dr. Wake in his Sermon at S. James's Westminister, April 16. 1696. Pag. 10. ' chy (as * one observes) be in the very Frame and Constitution of it a limited Monarchy, and establish-
 ' ed not upon the Imperial Laws of a few visionary
 ' Politicians, but upon the Fundamental Laws of its
 ' own making or allowing; then I must solemnly
 ' profess, that either I am incapable of judging
 ' what Sense and Reason is, or it must follow that
 ' an absolute Monarch, a Prince not bounded by
 ' Law, but governing only by the Arbitrary Mo-
 ' tions of his own Will, is no King of our acknow-
 ' ledging; our Constitution knows no such Monarch,
 ' nor did we ever oblige our selves to obey such a one.

Upon

Upon these Principles proceeded the late happy Revolution in 88. and by these the Throne of our Gracious Sovereign Queen *Anne* is established, tho derived to her by a long Succession of Royal Ancestors.

To close this Head: If the greatest Prince upon Earth commands that which is contrary to the Word of God, I am bound to perform my Duty to God, before my Allegiance to my Prince. And for this we have the Determination of the whole College of Apostles; *Then Peter and the other Apostles answered Acts 5. 29. and said, We ought to obey God rather than Man.* I proceed,

Secondly, To consider the Reason of the Dehortation in my Text, why we are not to put our Trust in Princes; and this is founded on the Incapacity of Persons of that Character to help us: *Put not your Trust in Princes, nor in the Son of Man, in whom there is no Help.* If it be in their power to relieve us, 'tis not always in their Inclination; and if they have a Will to protect and defend us, they may be destitute of Power. 'Tis true, Religious Princes, like the holy Angels, excel in Strength, when their Thrones are fixed in the Hearts of their Subjects; yet even then there are ten thousand Things which we need, that they cannot bestow. But I shall chuse to consider the Force of this, as 'tis amplified in my Text.

1. The Incapacity of Princes to help us is argued from their natural Frailty, they are subject to Death as well as other Men: *His Breath goeth forth, he returneth to his Earth.* 'Tis a lofty Character which the Holy Ghost gives to Princes, *I have said that ye are Gods, and that ye are all the Children of the most High.* *Psalm 82.*

v. 7. *High.* Yet in the following Words he sets them with the lowest of the People, for he adds, *Ye shall die like Men.* Princes are distinguished from others in the Quality of Living, but (as one observes) they are under the same hard and inflexible Necessity of dying; they cannot retain one Ray of the superficial Lustre of their Crowns, to enlighten the dark Shadow of Death: *Their Glory shall not descend after them.* A Court lies as open to Diseases as a Cottage; Crowns and Scepters, Armies and Fleets cannot awe or bribe the King of Terrors. Surly and inexorable Death pays no more Deference to a strong and mighty Hero, crown'd with Laurels, and used to Victories, than to a feeble Beggar that stoops almost to the Earth before he drops into it. *All Flesh is Grass, and the Glory of it as the Flower of the Grass.* Death uses no Ceremony, but seizes all without distinction; rushes upon a Crowned Head as soon as another: Hence arises that Proverbial Expression, *Strong as Death that subdues all, cruel as the Grave that spares none.* There is no Man hath Power over the Spirit to retain the Spirit, neither hath he Power in the day of Death, and there is no Discharge in that War. As Royal Dust cannot be distinguished from Common Earth, so Death in his Approaches pays no more respect to him that fills a Throne, than to one that languishes upon a Dunghil. *What Man is he that liveth, and shall not see Death? Shall he deliver his Soul from the Hand of the Grave?* Selah. If Dying be the way of all the Earth, and the Grave the House appointed for all Living; then Princes as well as others, must walk in the Gloomy Valley, and retire to the dark Chambers of Death. Their Breath will go forth, and they must return to their Earth.

Psal. 49.
17.

Eccl. 8. 8.

Psal. 89.
48.

Earth. Dust at first compos'd the Royal Fabrick, and to that it shall be again reduced. All Human Bodies are made of the same frail Materials; and the Primitive Sentence, *Dust thou art, and to Dust thou shalt return*, respects the Kings of the Earth, as well as the Subjects over whom they reign.

Nay, the Moral Glory of a Prince will no more secure him from Death than his Civil Grandeur, for Good and Bad fall undistinguish'd: The meek *Moses* King of *Jeshurun*, as well as proud *Pharaoh* King of *Egypt*; Good *Josiah* as well as wicked *Ahab*; Religious *David* as well as impious *Saul*, have submitted to the same Fate. And now, how shall I pronounce the sad Word! Glorious *WILLIAM* the Third is fallen by Death, as well as unhappy *James* the Second. And because of the natural Frailty of good as well as bad Princes, the Psalmist cautions against an absolute Trust in them: The Breath of Princes is in their Nostrils, as well as of other Men; and since they are thus subject to Change and Death, they are no way fit for an Object of our absolute Trust. For if our Dependance rest on a frail Creature, we may be disappointed at the very time that our Hopes are big, and our Expectations high. And this leads me to the second thing, which the Psalmist urges to enforce his Caution against putting an entire Trust in Princes, *viz.*

2. The immediate Consequence of their Death, *In that very day their Thoughts perish*. Not that we are to imagine that the Soul at Death passes into an unactive and thoughtless condition, that's a Notion contrary both to Reason and Revelation.

1. It's contrary to Reason, for this Principle supposes that the Soul either sleeps or dies, which no Reason induces to believe, because the Soul is immaterial, and consequently immortal: That which is immaterial is not compounded of Parts; it has no corruptible Principles to render it capable of Dissolution, as all mixt and material Beings are. Now if human Spirits are immaterial, 'tis impossible they should die: Tho I doubt not but that God can annihilate them; yet to suppose that the Soul dies with the Body, is to suggest its Materiality, which is an Hypothesis attended with many Absurdities, for it affirms that Matter is capable of Cogitation; and what is the Consequence of that, but that Effects may exceed the Cause that produc'd them? For how far does a noble Train of Thoughts exceed the most refin'd Matter, whether in Rest or in Motion? If there be such a thing as pure Intellection, or abstracted Notions and Ideas of immaterial things, which depend not upon bodily Figures, it's impossible that these Notions should be lodg'd in any Subject but that which is immaterial, and consequently immortal: and if the Soul be immortal, and never dies, to be sure 'tis active in the other State; for an unactive Spirit is a senseless Paradox. Moreover, it has been remark'd, that many People have had clearer Notions, and a closer way of reasoning, just as their Souls have been loosening from their Bodies, than ever they had before. Now if the Soul be material, as some dream, why does it not equally decline with the Animal Spirits, which are but refin'd Matter? Since experience testifies the contrary, we may conclude from Fact, that when the Soul is perfectly separated from this clogging Body, it enjoys the truest Liber-

the Death of K. William III.

II

Liberty. This made *Heracitus* say, that the Soul goes out of the Body as Lightning from a Cloud, because 'tis never more clear in its Conceptions than when freed from Matter. 'Twas a Thought of this nature that help'd to perfect the late Earl of *Rochester's* Perswasion of the Soul's Immortality, viz. ' When ^{See his} Sickness had brought him so near Death, and his ^{Life writ-} Spirits were so low and spent, that he could not ^{ten by Dr.} move nor stir, and he did not think to live an hour, ^{Burnet,} he said his Reason and Judgment were so clear and ^{now Lord} strong, that from thence he was fully perswaded, ^{Bishop of} that Death was not the spending or dissolution of ^{Sarum,} the Soul, but only the Separation of it from Mat- ^{P. 20, 21.} ter.

2. But farther, as the Notion of the Soul's passing into an unactive State at Death is repugnant to Reason, so 'tis contrary to Divine Revelation. We read of the *Spirits of just Men made perfect*. Now tho the Per- ^{Heb. 12. 23.} fection of departed Souls is not absolute, yet it is a Perfection that cannot consist with a *dead Inactivity*. How absurd is it to imagine that the Spirits of just Men are in a dead Sleep, from their entrance into Heaven to the time of the first Resurrection, when they are again to unite with their Bodies? The Apostle *Paul* had certainly other Sentiments about human Spirits; for he asserts, *That whilst we are at home* ^{2 Cor. 5. 6.} *in the Body, we are absent from the Lord*. Again, *We are confident, I say, and willing rather to be absent from* ^{Ver. 8.} *the Body, and to be present with the Lord*. From these Places 'tis evident that the Apostle believ'd that human Spirits did exist in a separate State, and that such as were united to Christ, did pass into his blissful Presence, immediately upon dislodging from their Bodies. And surely they cannot be unactive under

the Influence of his Glory; the Views they have of his exalted Humane Nature, make them like him, and this Likeness must needs produce Delight, and this Delight Wonder, and this Wonder the most Seraphick Ardours, and profound Adorations. Thus much may suffice to rescue this place from a Misconstruction, into which a cursory or unwary reading of the Phrase might probably lead less thinking People.

I shall therefore now give you the just Import of these words, *In that very day their Thoughts perish, i. e.* All the Designs they had form'd for this World, either respecting themselves or their People; they can no longer pursue the Plans they have laid, for the other State will furnish them with a very different set of Thoughts. So that the force of the Argument lies here, That since Princes are as frail as other Men, and their Designs die with them, their Thoughts vanish with their Breath; 'tis unreasonable to put an absolute Trust in such dying Creatures.

How many of the most excellent of the Earth has God remov'd by Death in the midst of their Work, before they could finish the Designs they had form'd?

Moses the Captain of *Israel* dy'd in the Wilderness, before he had conducted the *Israelites* into the promised Land.

Good King *Josiah* died before he was forty Years of Age, and in the midst of his excellent Purposes to reform and exalt his Kingdom.

And *Edward* the Sixth of *England*, whom some have call'd our *English Josiah*, was taken off very early, while carrying on the most glorious Designs to make *England* a happy People.

Julius Caesar was taken off by Death, while he was forming a design to epitomize the voluminous Works of

of the Learned *Grecians* and *Romans*, together with other Noble and Great things for publick Good.

Gustavus Adolphus, that mighty General, and true Friend to the Protestant Interest, was remov'd early by Death, before he was 38 Years of Age, and at a time when the Protestants had vast Expectations from him.

And thus it was with our late Sovereign of glorious Memory; he was taken away by Death, when the Eyes of all *Europe* were upon him, waiting for the happy effects of his Prudent Counsels, and the Success of his Victorious Arms. Yet (blessed be God) we have some good hope, that his Thoughts will not so vanish with his Breath, but that his excellent Model, made from Axioms calculated to the Honour and Interest of *Europe*, will be pursu'd by his Illustrious Successor in the Throne, who has already given the utmost Assurance to make good all the Alliances into which his late Majesty enter'd with Foreign Princes, and to defend our Religion and Liberties.

Indeed this is a mighty Relief under our unspeakable Loss; a Loss we must needs deplore! O what a Prince, what a mighty Man is fallen in our *English Israel*! Can we forbear to mourn our Loss? No surely, it would argue a wretched Stupidity not to be affected with so sad a Providence. Surely nothing but a Stoick, or a sworn Enemy to the Protestant Religion can refrain from adding a Voice to the Consort of Mourners, when the Death of so excellent a Prince has delug'd with Sorrow so many Kingdoms and States! It has been the Custom of all Nations, in all Ages, to use some solemn Significations of Mourning upon the Death of good Princes: When *Moses* the Servant of the Lord died (who was a King in *Jeshurun*)

Deut. 24.⁸ *Jeshurun*) the Children of *Israel* are said to weep for him in the Plains of Moab thirty days.

² Chron.
32. 33.

When King *Hezekiah* slept with his Fathers, all *Judah* and the Inhabitants of *Jerusalem* did him Honour at his Death. And we read that upon the Exit of good *Josiah*, all *Judah* and *Jerusalem* mourn'd; and this Mourning was so deep, so solemn, and so lasting, that in a Book writ about a hundred Years after, it is said they continued their Mourning for him to that day: and when any extraordinary Mourning happen'd, it was said to be like the Mourning of *Haddrimmon* in the Valley of *Megiddon*, which was the Mourning occasioned by the Death of good *Josiah*.

Again, The Historian tells us, that when *Constantine* the Great died, the Tribunes, the Centurions, and the whole Order of Judges and Magistrates greatly lamented his Death. And certainly we of these Kingdoms have great occasion of Sorrow, if we consider but a few things with respect to that Excellent Prince whom Death has ravish'd from us. I confess I shall labour under great Disadvantages, in speaking concerning our late Sovereign, because 'tis impossible I should relate those Matters which they can, who had the Honour to attend his Person.

Yet suffer me to say a little, tho 'tis very little that I can say; for 'tis a Work would become the best Orator to pronounce the Character of *William* the Third: Whose Name will be Renowned from Generation to Generation, for He *deserves to be had in everlasting Remembrance*.

Pliny esteem'd them happy who wrote things worthy to be read, but prefer'd those in the degree of Felicity who acted things worthy to be written:
And

And surely no Prince's Actions did more deserve to be written on durable Monuments than the Actions of *William* the Third; a Name that shall shine in the Records of Fame, and be read in the *British* and *Dutch* Annals as long as Honour, Courage, Justice, Clemency, and Religion shall be thought to have any Luster, or find any Countenance in the World. He was the Active and Sprightly Genius of *Europe* (for so he was call'd abroad) the Glory of Crown'd Heads in this Age, and shall be a lasting Wonder in Ages to come; He was the Darling of Providence, the very Man that God delighted to honour.

I cannot now speak of the Royal Stem from whence our late Sovereign sprung, and of the Glory and Renown of the Illustrious Family of *Nassau*, of which Stock were the principal Defenders of the Protestant Religion in the *Low Countries* for the last Ages.

I shall but briefly glance on a few things with respect to the late King *William*.

First, In regard of the Time and Manner of his Accession to the Crown.

Secondly, I shall mention some things remarkable during his Reign.

Thirdly, Take notice of some special Circumstances attending the time of his Death.

First, We are to consider the Time and Manner of his late Majesty's Accession to the Crown: It was when a Design was form'd to fetter our Liberties, and extirpate our Religion, when all things were almost ripe and ready for Execution, our Feet being
in

in the Snare before we perceiv'd it was spread for us ; the flattering Promises of a Popish Prince having shock'd our common Prudence, so that our Enemies began to triumph, and to insult us as they had done our Laws. Even at this desperate Juncture did our late Sovereign enterprize our Deliverance, and hazard his own Person to save a sinking Nation, and to relieve the Reformed Churches. And nothing could discourage this Prince, tho many Difficulties met him in this Noble Undertaking ; for God was on his side, and struck his Enemies with a Pannick fear, so that they were suddenly scatter'd as Dust before the Wind, and the People of *England* were prepar'd to receive him with Acclamations of Joy. Providence conducted him to the Throne of these Realms, not through a Sea of Blood, for we were not Conquer'd, but consented, in the Representative Body of the Nation, to receive *William* and *Mary* as our Rightful and Lawful Sovereigns. Now as the Time and Manner of the late King's Accession to the Crown did endear him to us, so it deeply aggravates our Loss, and gives a terrible Accent to our Sorrows. But.

Secondly, Let us glance on a few things very remarkable during the Reign of the late King *WILLIAM*. Immediately after his Settlement on the Throne, he enter'd into a War with *France*, and in his own Person engag'd from time to time at the Head of his Army, where he always signaliz'd himself for his *Prudence* and *Courage*. He was as well acquainted with the difficult Arts of Government, as the noble Stratagems of War ; so that I shall not scruple to say of him, that he was the Greatest Statesman, as well as the most renowned Hero of the Age.

What

What Difficulties did he struggle through, and vanquish at the *Boyn*, where his Preservation was equal to his Success, *both of them great*? So that what our King did there will be reckon'd by Posterity amongst the most remarkable Achievements of War; for in that Expedition it was very visible, *God had girded him with Strength unto Battel*. And in many other Instances did his watchful Providence discover its care of his Majesty's Person, preserving it by a Succession of Wonders, against the Instruments of Death abroad, as well as from the murdering Hands of bloody Assassines at home. I forbear to recite the Battels our Prince fought, and the Victories he won; his regulating the debas'd Coin of the Nation at a very critical and hazardous Juncture; the Honourable Peace he procur'd, and the Check he gave to the Insolence and Pride of an Arbitrary Prince, who was aspiring after universal Monarchy; not doubting but that you'll meet with all these in his History. Indeed if his pretended Friends should be ungratefully silent, and forget him after his Death, his Enemies will record his Vertues, and speak of his Valour. What Age ever produc'd a Prince of such Mildness and Lenity? a Prince that did *Justice without Revenge*, that shew'd *Mercy without Weakness*, was kind to the *Unthankful*, *heaping Coals of Fire upon the heads of his Enemies*. He was the Refuge of those Protestants that fled for their Religion, as well as the common Father of his own People; which he eminently discover'd by his extraordinary Clemency and great Moderation, carrying it with an even hand betwixt contending Parties, so that he deserved to be called, *The Healer of our Breaches, and the Restorer of Paths to dwell in*: for he well knew that domestick Divisions

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would

would put us into greater danger than a *Foreign Power*.

But further; like one that lov'd his People, and had a deep Concern for their Happiness, he did constantly in his excellent Speeches from the Throne, recommend Reformation of Manners, thereby *scattering away Evil with his Eyes*.

And how great Concern did this Prince discover for Posterity, by his earnest and seasonable recommending to the late Parliament the Succession to the Crown in the Protestant Line, thereby extinguishing the hopes of a *Supposititious Heir*, to make the clearer way for that *admirable Princess* that now fills the *Throne*? So that however some Male-contents have been uneasy under his Administration, yet *the Generations to come will call him Blessed*; because if the Religion and Liberties of *England* be transmitted to late Posterity, the Possessors thereof will be indebted for them to the care of this excellent Prince, under the Providence of God. For what excellent Laws have been enacted during his Reign, and what care did he take to improve his Interest and Time in concluding Alliances with Foreign Princes and States, in order to reduce the exorbitant Power of *France*, that *England* might still hold the Ballance of *Europe*? So that in short he has rais'd the Honour of the *English* Nation, and acquir'd to himself such a just Esteem abroad, that all Foreign Princes and States have reckon'd him as the Center and Soul of our whole Alliance, as well as the Arbitrer of *Europe*. But alas! this Great Prince in the midst of his Noble Designs has his Health impair'd by Distempers, and his Body sinks down under the uncommon Weight of a fatiguing Reign into the Dust of Death; and this leads me to consider,

Thirdly,

Thirdly, The Circumstances that attended the Death of the late King *William*, which together with the things I have already mention'd, greatly aggravate our Loss, and justify our solemn Mourning.

He was taken away at a time when his Experience had to a very great degree ripen'd him for Counsel, and cultivated his excellent Notions of Government: At a time when we wanted his Direction and Conduct: At a time when we hop'd God had much Work for him to do, and we had rais'd Expectations of his enterprizing great things: At a time when we needed him to go forth in the Head of our Armies. But alas! alas! on a sudden we lose our King and our Hopes together. Lord, what have we lost!

A Prince that deliver'd us from Popery and Arbitrary Power.

A Prince that was for reforming our Land, as well as fighting our Battels.

A Prince that had every thing in him to render his Government a Happiness to all his Subjects.

A Prince that prudently sway'd the Scepter of Peace, as well as courageously manag'd the Sword of War.

A Prince whose mild Government proclaim'd him to be the brightest Example of Clemency and good Nature.

A Prince who had the greatest Honour, and the largest Interest in all *Europe*.

A Prince endear'd to us by the Hazards he ran, and the Deliverances God wrought for him.

A Prince that was the Terror of the Papal Hierarchy.

A Prince (if I may say so of any since the Exit of good *Josiah*) that was the Breath of our Nostrils, the Anointed of the Lord, the Delight of our Eyes, and the Joy of our Hearts.

A Prince that adorn'd the Crown he wore, while we were blest with the happy Influence of his Government; but the Shadow of Death has stain'd our *English* Glory.

I close this rude and imperfect Character with only adding, that blessed be God, He that did not fear Death in the *Field*, was as undaunted when it approach'd him in his *Palace*; for I am well assur'd by those that had the Honour to be near him, that He died with the greatest Resignation, full of Charity and Peace. What Use is proper to be made of this Subject and Providence, I shall now briefly suggest, and so conclude.

1. Beware you do not murmur at the Divine Conduct, or pass any rash Censure on the Providence of God. God's Ways are always *equal*, but his Dispensations are sometimes *dark*. It will be a desperate Conclusion for any to say, *God has forsaken this Earth; and that all things roll under the Sullenness of Fate, or the Giddiness of Chance*. For 'tis certain he that rules amidst the *Armies of Heaven*, does still govern amongst the *Kingdoms of Men*. Our Blessed Saviour assures us, *that the Hairs on our Heads are all numbred*. And if a Hair cannot fall from our Heads without Heaven's Permission, much less can a Crown'd Head drop into the Dust without the Allowance of the Supreme Governour. If the most minute things are under the Providential Care of Heaven, much more Great and Good Princes, who are *God's Ministers* upon Earth. And it must be
confest,

confest, that when such are remov'd in the midst of their days, 'tis like the *Sun's going down at Noon*, Amos 8.9. *and the darkning of the Earth in a clear day*. Something like this have we seen in the Death of our *excellent King*; yet it becomes us to be silent, because we have sinned. Thus the Royal Psalmist behav'd himself under pressing Trials; *I was dumb, and open'd not my Mouth, because thou didst it*. Many of the Providences of God are very obscure, and the Methods he takes seem to us to be very intricate and perplext; yet there is great Reason to be calm and resigning, since whatever his infinite Power hath produc'd, his steddy and unerring Wisdom governs. The People of God shall be happy in the *end*, tho the Reasons of many *intermediate Events* are conceal'd from them *in the way*. *God maketh the Clouds his Chariot: He walketh upon the Wings of the Wind*. His Providential Motions are so mysterious and dark, so sudden and swift, that we are incapable to view them in their Extent; we can only gaze, wonder, and resign. And there is great Reason for our Resignation to God; For, tho *Clouds and Darknes are round about him, Righteousness and Judgment are the Habitation of his Throne*. Tho the Reasons of the Divine Procedure are far out of our sight, yet a silent Submission becomes us, because he in whose hands are the Reins of Government cannot err. Moreover, the wise Man tells us, *'Tis the Glory of God to conceal a thing*. The Glory of the Divine Nature is exalted, by being incomprehensible to us; and so the inexplicable Methods of the Divine Providence, the Unsearchableness of God in his Dispensations, raise the Glory of his *Wisdom and Sovereignty*, which is a powerful Reason for our ready Resignation.

Again,

Again, if there were not some dark Dispensations of Providence, we should not have such an Opportunity as these afford for the Exercise of our suffering Graces. The Probity and Patience of *Job* would not have shone with so bright a Lustre, nor have render'd him so famous in after-Ages, if there had not been great Obscurity in the Providences he was under: his not knowing what God was about to do, gave him occasion to exercise an *invincible Constancy*, and an *unwearied Patience*. To close this Head, let us always remember, that we are but of Yesterday, and know nothing: That God's Judgments are unsearchable, and his Ways past finding out. That Precious and Valuable Life, that was so soon ended, was measur'd out by the Infinite Wisdom of God, who for Reasons unknown to his Creatures, lengthens or shortens the Lives of Princes at pleasure. *What God does now we know not, but we shall know hereafter.* For the Days are approaching wherein the Mysteries of Providence shall be unveil'd, and we shall see that the Obscurities thereof, like Shades in Painting, set off the Beauty with the greater Advantage.

2. Let us stand in awe of Him, in whose hands are the Keys of Death and Hell. *God's Throne is plac'd in the Heavens, and his Kingdom ruleth over all.* He has an absolute Sovereignty over Angels and Men: He killeth and maketh alive; he woundeth, and his Hands make whole. With what Reverence and Awe should we think of this mighty *Jehovah*? who can add Years to our Days, or cut them off in the midst at his Pleasure; who is Lord of all our Time, and in whose hands alone are the Issues from Death. Fear to offend this God by the least Sin, for 'tis the abominable thing that his Soul hates. In-

a word, never dispute his Authority, but obey his Commands, lest he pursue you with the Terrors of his Wrath for despising the Offers of Peace; lest he frown you into a bottomless Lake of Fire, for rejecting boundless Rivers of Pleasure; and bind you with the Chains of an Eternal Wrath, for trampling on the Blood of a compassionate Saviour.

3. Let us not only mourn our Loss in the Death of our Excellent King, but mourn for those Sins with a peculiar accent of Grief, that have occasion'd it. May this Stroke awaken all *Europe*, and inspire all that bear the Christian Name, to take up Resolutions of Reformation in the strength of Divine Grace. God's Hand has been lifted up, may the Inhabitants of this and the neighbouring Lands learn Righteousness. *God sometimes sends evil Kings in his Anger, and takes away good ones in his Wrath: And for the Iniquity of a Land, many are the Princes thereof.* There is scarcely any Affliction that befalls a People, but has been occasion'd by Sin. 'Tis Sin that brings Hosts of Diseases like Locusts, to prey upon and destroy the Bodies of Men. 'Tis Sin that kindles a Train of liquid Fire in the Blood, to scorch us in a Fever, and that produces large Quantities of Water, to drown us, as it were, with a Dropsy. 'Tis Sin that brings publick Calamities on a State, and that spreads Misery and Desolation over the Face of the Earth: *Thus a fruitful Land becomes a Wilderness, for the Iniquity of those that dwell therein.* Now since Sin is the sad cause of our Miseries, and particularly of that dark Providence under which we groan, let us not forget to mourn for our Personal as well as National Sins. Who can forbear to drop a few Tears, and send some Sighs after our Excellent Prince? but

Rivers

Rivers of Tears should run down our Eyes for those Sins that have provok'd God to remove him from us.

4. Let us endeavour after a firm Union among Protestants. Death frequently weakens our hands by taking from us the Instruments of our Good, and surely 'tis unreasonable we should weaken our own hands by dividing our Strength. Our Union will be a Wall of Defence, which nothing can demolish but our own Divisions. Every Age confirms the Truth of that Maxim, *A Kingdom divided against it self cannot stand.*

'Twas the Differences that were fomented betwixt *Aristobulus* and *Hircanus*, that brought *Pompey* to *Jerusalem*, by whom they were made a *Roman Province*.

The Divisions of the Old *Brittans* subjected them first to the *Roman Yoke*.

The Christians lost *Palestine* by their unhappy Divisions, tho it was a Place they had gain'd by a prodigious Expence of Blood and Treasure, and had been possess'd of it about a hundred Years. I need not say how *England* has suffer'd by intestine Divisions, and a Civil War.

'Twas a Maxim laid down by Cardinal *Richelieu*, That *England* could never be destroy'd but by her self. And accordingly we find it has been the Policy of the Court of *France* to disperse a great number of Jesuits through Protestant States, to sow Discords amongst them. But I hope our Eyes are open, and our Resolutions are fix'd for a firm Union: That we begin to have softer Thoughts of each other, and to diffuse the Reflections that were formerly made on the account of Differences in lesser Matters: So that the fire of Contention, which the common Enemy

nemy of Protestants has been a long time blowing up, will gradually decline till 'tis totally extinguish'd, than which nothing can more contribute towards the making us the most powerful People, and a lasting Terror to *France*. To close this Head, may all Protestants zealously practise what the late King seasonably recommended to this present Parliament, in his last excellent Speech from the Throne, *viz.* ' Let
' there be no other Distinction heard of among us for
' the future ; but of those who are for the Protestant
' Religion and the present Establishment ; and of
' those who mean a Popish Prince and a *French* Go-
' vernment.

5. Let us live in the expectation of our own Death, and labour to prepare for it. *If I wait (says Job) the Grave will be my House. I said to Corruption, Thou art my Father ; and to the Worm, Thou art my Mother and Sister.* We shall take but a few turns in this World, and then step into another. Man in his best Estate is altogether Vanity, whether in the flourishing bloom of Youth, or advanc'd to a more mature Age. Therefore redeem your time, *work while it is call'd to day, for the Night cometh wherein no Man can work.* No Time is properly ours but the present Moment, the next is out of our power. What manner of Persons therefore ought we to be in all holy Conversation and Godliness? In a word, let us esteem all things but as Dross and Dung for the Excellency of the Knowledge of Christ Jesus our Lord ; and labour to be found in him, not having on our own Righteousness, but the Righteousness of God by Faith in Jesus.

E.

6. Since

6. Since Princes are frail and subject to Death as well as other Men, let us put our Trust in Him who hath only Immortality. There is nothing in this World that is fit for us to lay the stress and weight of our Souls upon; but *Jehovah* is an adequate Object of Trust, for in him is everlasting Strength. Tho the Earth shake under our feet, and the Heavens are dark over our heads; tho the Elements should melt with fervent Heat, and the Earth be tost from its Center; yet those that trust in the Lord shall be as *Mount Zion*, that can never be moved. I close this Head with the Words of the Psalmist immediately after the Text; *Happy is he that hath the God of Jacob for his Help, whose Hope is in the Lord his God.*

Lastly; Let us not forget to bless God for a Protestant Queen, and her peaceable Accession to the Throne. This Excellent Princess discover'd a becoming Zeal for the Reform'd Religion, in opposition to Popery, when she mov'd in a lower Orb; we have therefore just Reason to expect that her Zeal will be as warm and regular now she acts in a more exalted State. And let us not cease to pray for our Illustrious Queen *ANNE*, That she may have Wisdom as an Angel of God, to go in and out before so Great a People; that she may be the *Deborah* of our *English Israel*, and a nursing Mother to all the Reform'd Churches; that she may have a prosperous Reign, a long Life, a safe Government, a secure Palace, prudent Parliaments, faithful Counsellors, valiant Armies, and a Loyal People; that she may trample upon the Necks of her Enemies, and reign in the Hearts of her Subjects; that under the Influence of
her

her wise and mild Administration, true and unde-
fil'd Religion may revive and flourish. // = X // =

X To which I wish all her Majesty's Subjects may
as heartily say *Amen*, as do the Protestant Dissenters
of the Three Kingdoms; then shall I not doubt,
but this will yet be *Immanuel's Land*, and God will
dwell in the midst of us. // = X // = X // =

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